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**English Language Arts: Reading
Item Information and Scoring Guide
Reference Sheet and Quantities
of Items by Type**

Item Information and Scoring Guide Reference Sheet

The following pages are designed to assist you in understanding how Maine Educational Assessment (MEA) reading items are scored. These pages contain the text for each item accompanied by the following information.

- **MC#:** the multiple-choice item position
- **Key:** the letter of the correct answer for the multiple-choice item
- **Learning Results:** the content standard, followed by the performance indicator, that the item measured
- **CR#:** the constructed-response item position
- **Learning Results:** the content standard, followed by the performance indicator, that the item measured
- **Constructed-Response Scoring Guide:** the four-point description used to determine the score
- **Training Notes:** in-depth descriptions or particular information used to determine the score

MAINE 2002–2003

English Language Arts Grade 11

The table below shows the quantities of released items for each item type. Item information for all item types and scoring information (guides and training notes) for all constructed-response items follow.

QUANTITIES OF ITEMS BY TYPE

Selection	MC	CR
“Why You Like Some Foods and Hate Others”	8	2
“I Wandered Lonely as a Cloud”	4	1
“Discover Whitewater Rafting”	4	1
“The Ojibwa Corn Hero”	8	2*

*One of these is the reading/writing response item.

**Reading Selections and Items with Keys,
Learning Results, Scoring Guides and
Training Notes, and Student Responses**

WHY YOU LIKE SOME FOODS AND HATE OTHERS

1 **E**verybody doesn't like something. Whether the aversion is to sauteed brains or McDonald's hamburgers, to Szechwan spiciness or Middle American blandness, everyone finds at least a few foods or flavors to be objectionable.

2 Yet, as common as taste aversions are, little is reliably known about how they are formed. They are just beginning to be studied by scientists, however, and some insights are developing.

There are, for example, genetic differences in people's abilities to taste some substances. Some people cannot taste certain bitter flavors, and hence enjoy foods that others find objectionably bitter.

Some authorities have suggested that the widely held strong preference for sweetness, craving for salt and aversion to sour or bitter flavors is innate, a product of evolution during the days when our foraging ancestors lived off the land. Things that taste sweet are usually nutritious and full of energy, while those that are bitter or sour tend more often to be poisonous. As tropical animals, our ancestors lost lots of salt in their sweat and needed to replace it to prevent sodium deficiency in the blood.

Our taste preferences and aversions, so this explanation goes, evolved to be generally reliable guides to eating in the wild. It is only after our relatively recent adoption of sedentary ways and synthetic foods that the preference for sweets and salt is getting us into nutritional trouble.

Although nutritionists often contend that a preference for very sweet foods is culturally induced or that people actually develop an addiction to sugar, Dr. Gary Beauchamp, a specialist in taste research, says there is no solid evidence to support this.

Dr. Beauchamp, of the University of Pennsylvania's Monell Chemical Senses Center, suggests that although people may consciously modify their food choices, the basic preference for sweetness remains. It has only become noticeable now that food technologists "have separated sweetness from the goodness of the natural food" and marketed a number of foods offering little else.

Rather than creating a preference for sweetness, Dr. Beauchamp suggests, the food technologists are merely exploiting an existing preference that, in the past, was no problem.

Also there is solid evidence that, aside from the aversion to sour and bitter flavors, the sense of taste plays another role in preventing food poisoning. The evidence

was first seen in animal experiments. If a rat gets sick after eating some unusual food, it will develop an immediate aversion to the taste of that food.

In a form of learning quite unlike Pavlovian conditioning, the taste aversion develops after a single episode and the sickness may occur several hours after the food was eaten. The aversion also persists for a long time. Conditioned responses usually require many experiences to be learned and the aversive response must occur immediately after the stimulus. And they fade quickly.

The phenomenon occurs in many animals and is called "bait shyness" among those who try to poison unwanted animals but find that if the animal survives, it usually learns to avoid the bait.

Dr. John Garcia, a psychologist at the University of California, Los Angeles, has found that laboratory rats can be made to dislike sugar flavored water, which they normally strongly prefer, by injecting them with a drug that induces nausea several hours afterward. Experiments have also shown that rats learn this taste aversion even if they are totally anesthetized throughout the period of induced nausea.

All of this evidence tells scientists that taste aversions formed in this way are the effect of a powerful and deeply ingrained biological capacity. Such powerful and obvious biological traits do not evolve into being and become widespread unless they confer a distinct advantage to the survival of the animal. There is now evidence that human beings share this capacity.

14 While genetically controlled factors may account for some taste aversions, cultural influences clearly play a more obvious role.

Anthropologists have found that food preferences are among the most stable of cultural traditions. Long after immigrants and their descendants have assimilated most other aspects of their adopted country, including language, they will cling to their native cookery.

When the potato, native to Peru, was introduced in Europe centuries ago, people resisted it as a bizarre-tasting oddity. It was 200 years before they generally adopted the potato into their diets.

While most people dislike foods that are strongly sour and increase their dislikes in proportion to the sourness, at least one group in India says it prefers foods sour, and the sourer the better. This is an economically poor group whose basic foods are sour, and who, for example, eat tamarind fruits as if they were apples. Their culture is

apparently their only difference with other Indians.

Cultural preferences apply not only to flavor but to texture and viscosity. One finding has been that people tend to prefer their dietary staple to have a hearty, chewy consistency. To most Americans rice is just another side dish; they prefer it light and fluffy. But in cultures where rice is the dietary mainstay, it is preferred heavier and more glutinous. When bread was a staple in the United States it was heavy and substantial. But now that it is no longer the staff of life, bread has been turned into fluff.

The role of smell in influencing food aversions and preferences is well known. People with colds often lose their appetites because they cannot smell food. However delicious a dish might appear to the eyes, if the nose perceives any odor like that of putrefaction, the tongue will probably never taste it. What is not so well appreciated is the role of the eyes in modifying food preferences.

Food technologists add orange coloring to their synthetic orange drinks not just to be consistent but because, without the color, the flavor does not taste as orangy. Thus grape-flavored drinks are colored purple, cherry drinks are red, and so on. When lemon drinks and lime drinks came out, however, food synthesizers were faced with a dilemma. Both juices are essentially colorless. How to inform consumers what flavor they were supposed to taste? The decision was to adopt the

color of the rind. Thus lime drinks are green and lemon drinks are yellow.

In one experiment, researchers scrambled five flavors and colors and found that if, for example, the lemon-flavored drink was red, taste testers tended to call it strawberry. The test involved drinks flavored with lemon, orange, strawberry, grape and blueberry and colored yellow, orange, red, purple and blue. When the "right" color was combined with the flavor, 72 percent of the testers guessed the correct flavoring. But when the colors were scrambled only 22 percent could name the flavor.

The role of color is not limited to artificial flavors. Experienced wine tasters can also be fooled. In one experiment a white wine was colored to look like a rose. Tasters concluded that it was sweeter.

Perhaps the ultimate example of the role of experience in influencing food preferences and aversions is that reported by Dr. Howard Schutz, a psychologist at the University of California at Davis. He notes that many people have come to prefer the taste of canned tomato juice over that of fresh tomato juice.

"The taste of tin from the can," Dr. Schutz said, "has been accepted as appropriate in tomato juice. That's what people expect. It's so important that aluminum-can makers have thought about adding the tin flavor to juice packed in their containers."

1. The essay's opening statement, "Everybody doesn't like something," best exemplifies a
 - A. generalization.
 - B. fact.
 - C. conclusion.
 - D. theory.

MC#: 1

Key: A

Learning Results: D-2

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 2 distinguish between apparent fact and opinion in nonfiction texts.

2. The purpose of paragraph 1 of this essay is to
- A. summarize its main points.
 - B. try to connect readers to its subject.
 - C. establish a scientific tone in the essay.
 - D. appeal to a special audience of gourmets.

MC#: 2

Key: B

Learning Results: A-3

Process of Reading

- A Students will use the skills and strategies of the reading process to comprehend, interpret, evaluate, and appreciate what they have read. Students will be able to
- 3 identify the author's purpose and analyze the effects of that purpose on the text.

3. Paragraph 2 is a signal to the reader that this essay will present
- A. several theories scientists are exploring to explain taste aversions.
 - B. the opinions of the general public rather than those of scientists.
 - C. no reliable information about taste aversions.
 - D. a strong argument in favor of one theory of taste aversions.

MC#: 3

Key: A

Learning Results: A-3

Process of Reading

- A Students will use the skills and strategies of the reading process to comprehend, interpret, evaluate, and appreciate what they have read. Students will be able to
- 3 identify the author's purpose and analyze the effects of that purpose on the text.

4. According to this essay, people biologically crave sweet food because of its
- A. bright colors.
 - B. medicinal value.
 - C. tropical nature.
 - D. nutritional value.

MC#: 4

Key: D

Learning Results: D-5

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 5 analyze and synthesize the concepts and details in informational texts.

5. The purpose of paragraph 14 is to
- A. support an opinion.
 - B. provide a transition.
 - C. provide factual information.
 - D. criticize a theory.

MC#: 5

Key: B

Learning Results: A-3

Process of Reading

- A Students will use the skills and strategies of the reading process to comprehend, interpret, evaluate, and appreciate what they have read. Students will be able to
- 3 identify the author's purpose and analyze the effects of that purpose on the text.

6. The drink experiment discussed at the end of the essay shows that people
- A. are not affected by the color of their drinks.
 - B. choose drinks only by taste.
 - C. expect drinks to resemble their natural color.
 - D. want drinks to always taste the same.

MC#: 6

Key: C

Learning Results: D-5

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 5 analyze and synthesize the concepts and details in informational texts.

7. Consumers' preference for canned tomato juice is an example of
- A. a taste aversion.
 - B. a cultural habit.
 - C. an acquired taste.
 - D. an innate tendency.

MC#: 7

Key: C

Learning Results: D-5

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 5 analyze and synthesize the concepts and details in informational texts.

8. Which of the following **best** states the main idea presented in this essay?
- A. Food preferences and aversions are a product of evolution.
 - B. Cultural influences have a stronger impact on food preferences and aversions than evolution.
 - C. Food preferences and aversions depend primarily upon the sense of taste.
 - D. Food preferences and aversions can be traced to biological, cultural, and psychological causes.

MC#: 8

Key: D

Learning Results: D-5

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 5 analyze and synthesize the concepts and details in informational texts.

9. Select **two** different types of food and explain why people might especially like those foods. Use specific information from the essay to support your answer.

CR#: 9

Learning Results: D-5

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 5 analyze and synthesize the concepts and details in informational texts.

WHY YOU LIKE SOME FOODS AND HATE OTHERS
CONSTRUCTED-RESPONSE SCORING GUIDE

Score	Description
4	Response indicates two different types of food and provides a thorough explanation for why people might especially like those foods. The explanation includes specific, relevant supporting information from the essay.
3	Response indicates two different types of food and provides an explanation for why people might especially like those foods. The explanation lacks some specificity and/or development.
2	Response indicates two different types of food and provides a limited or partially correct explanation for why people might especially like those foods. OR Response indicates one type of food and provides an explanation for why people might like that food.
1	Response provides a minimal or vague statement about certain foods and why people may especially like those foods.
0	Response is totally incorrect or irrelevant.
Blank	No response.

Training Notes for Constructed-Response Item 9

Some logical choices for types of food:

The question does not specify that the food choices must be mentioned in the essay. Other choices are acceptable as long as the preference for them can be explained by information in the essay.

- sweet foods
- salty foods
- sour foods
- potatoes (mentioned in text)
- rice (mentioned in text)
- bread (mentioned in text)
- tomato juice (mentioned in text)

Why people may like certain foods:

- innate preference for sweetness for nutrition and energy
- innate craving for salt to replace body salt
- cultural reasons—people adapt to what is available or nonpoisonous, staples are preferred hearty and chewy
- smell
- appearance—color

9. All people dislike and prefer certain foods. There are reasons why people might prefer certain foods. For instance McDonald's french fries are preferred by most people. 4

This preference can most likely be due to their salty taste. Many people like foods which tastes salty. According to the essay there is a good reason for this. Our ancestors needed a lot of salt to replace that which they lost. So now many people prefer salty foods.

Many people also prefer the taste of ice cream. This is due to two facts. One is the sweet flavor of ice cream. Sweet things are usually nutritious, so people like them. The essay also states that texture is important. Ice cream has a very smooth texture so many people like it.

9. Many people like candy or candy bars because of the high sugar content in them. People crave sugar because in nature what tastes sweet is usually good for you and offers nutritional value. Now people don't care about nutrition, they just want what tastes sweet to satisfy the sugar craving. Another food people enjoy is chips or pretzels. People like those foods because of the salt factor in them. As stated in the article, tropical ancestors lost salt in their sweat and needed to eat it for their health safety. Now that becomes a need for humans today so they eat chips because of the high sodium content. 4

9. Steak. Most people that I know love steak. Most, 3
crave it. I am one of those people. The fact of just
seeing one makes my mouth water. From the article I
would say this is because we have relied on red meat
for millions of years. The proteins and fats with
salt and ~~in~~ everything else we need are neatly packed
into one fat little bunny fu-fu. Our first inventions
were tools that allowed us to catch and kill animals
to feed.

Lolipops. People are drawn to the bright colors and
appealing sweetness of lolipops. From birth we all reach
and grab hoping to receive this glorious treat. The
brighter and more pretty the wrapper, the more fun it is

9. A candy bar is sweet. Studies show that naturally, people prefer 3
the sweet sugar taste. ~~If~~ someone tried the candy bar without
knowing what it was, almost everyone could guess what it
is because it is such a common flavor to our culture.
We have come to love sugar, beginning from when people
lived off of the earth and found they needed it in their diet.

Someone from America may enjoy rice, prepared several
different ways. Rice is certainly not the main dish of
America, and we have adapted a variety of ways to
serve it, other than what cultures may do if rice was prominent
in their diet. Because of its added flavor and fluffy texture,
someone may love rice.

9. Some people may like chocolate cake with strawberries on the top. First they may like it because it looks and smells good. Also they will like it if it is made like in their cultural traditions. People also will like it because it taste good and it is not heavy food. Some people may like chicken with potatoes. This food is not sweet and it is delicious. People may like it because it looks, smells and taste good.

2

9. I think that one thing people would like to eat is apples. They are sweet, so they are considered as a natural food. "People like sweet foods because they know that there not poisoning, say the scientists".

2

The second food ^{that} people don't mind eating is corn. why? Because it is sweet and is natural.

9. People might like sugar because sweet makes them hyper and energetic to go thruout the day.

1

9. Apples and oranges. Because their both big and juicy, so good to eat.

1

10. Summarize the main points of this essay. Include specific information from the essay to support your answer.

CR#: 10

Learning Results: D-5

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 5 analyze and synthesize the concepts and details in informational texts.

WHY YOU LIKE SOME FOODS AND HATE OTHERS
CONSTRUCTED-RESPONSE SCORING GUIDE

Score	Description
4	Response provides a complete summary of all the major points of the essay. The summary includes specific, relevant, supporting information from the essay.
3	Response provides a summary of all the major points of the essay. The summary lacks some specificity and/or development.
2	Response provides a partial summary of the major points of the essay. Information from the essay is limited, incomplete, or partially correct.
1	Response gives a minimal or vague statement about the main points of the essay.
0	Response is totally incorrect or irrelevant.
Blank	No response.

Training Notes for Constructed-Response Item 10

Main points:

There are many reasons why people like or dislike some foods.

- genetic differences in ability to taste
- evolution of tastes to preserve survival of our species
- cultural differences are strong—many examples
- smell
- sight—the experiments with different coloring
- acquired taste—the tin of tomato juice.

There are numerous examples of all these points in the essay.

10. Scientists have recently begun to study the sense of taste more closely than before. Theories have developed that explain why people may have certain taste tendencies that cause them to favor some foods and avoid others. They have discovered that genetic differences may play a role in how some people choose flavors because we may crave the foods that our ancestors needed. Other tendencies are culturally induced because different cultures may enjoy different flavors. A group in India prefers sour foods while many Americans and other cultures find sour and bitter foods unfavorable. Many cultural groups also prefer their main staples to be hearty and thick in texture and substance. Smell and color also play a role in food aversions. People prefer their foods to have the same color as what would be expected as its natural flavor. All of these factors influence people's food preferences.

4

10. The essay, "Why You Like Some Foods and Hate Others" 4 has a few major points. First off, the essay contends that a large portion of the solution to why food preferences exist is due to evolution. It says that we somehow genetically learned that some foods are good and others are bad. It also says that good and bad tastes generally follow the nutritional value of the food being tasted. Secondly, the essay states that cultural influences play a large part in taste. For example, it says that some people from India prefer sour tasting foods, while most other cultures don't. Another point in the essay is that smell and sight affect taste. If a dish looks good but smells bad, people generally won't like it. Another point was that colors of foods affect the way people perceive its taste. Strawberry flavored things "should" be red, and so on. Involuntary additives have also become preferred in many products, such as tin in tomato juice.

10. This essay describes people's taste and how it is affected in different ways. People who do not taste certain flavors may like a food that someone else does not like. This is why people like different foods. It discusses how people biologically enjoy sweet foods and how this may be caused by eating in the wild. It tells of scientific experiments with mice and rats that show they immediately build a resistance to foods that do not agree with their bodies. Then it goes on to tell how smell affects your appetite and how people that can't smell food do not build up an appetite. Then it explains sight with drinks. This is a brief description of this essay about taste and how it is affected.

10. If you have a cold you sometimes don't eat because you can't taste the food. They had the lemon flavored drink with real and the taste testers called it strawberry. People like the tin flavor in the tomato juice. Have also found that food preferences are among the most stable of cultural traditions. Also there is a genetic difference in people's abilities to taste some substances. Also some people can taste bitter things and some people can't. Same as with the sweet things. Some people don't like the taste of something.

10. This essay talks about the relation to people and what kind of foods they like. Sometimes it depends on their background or culture, also, it may depend on what they have acquired a taste for. Some people prefer drinks that are their natural color because they seem to taste more like it, however, others may not notice.

2

10. The main focus of this essay was showing that food preferences and aversions can be traced to biological, cultural, and psychological causes. People choose food based on the looks and smell, or by their culture and environment. This essay shows that all food is not liked by everyone but certain people like certain food.

2

10. The main points of this essay were that people acquire their taste through sight and smell and also from evolution.

1

10. The main point is to prove that most people pick or would like to eat foods, because of looks, ~~and~~ tastes, and has good color or physical appearance.

1

I WANDERED LONELY AS A CLOUD

by William Wordsworth

I WANDERED lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
5 Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
10 Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Out-did the sparkling waves in glee:
15 A poet could not but be gay,
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
20 In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

11. In line 12 of the poem, the phrase “Tossing their heads in sprightly dance” is an example of
- A. personification.
 - B. simile.
 - C. allusion.
 - D. hyperbole.

MC#: 11

Key: A

Learning Results: B-5

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 5 identify and analyze the details and effects of complex literary devices on the overall quality of work (e.g., foreshadowing, flashbacks, time frames in the future or past).

12. In line 16, what does the word “jocund” most likely mean?
- A. melancholy
 - B. thoughtful
 - C. happy
 - D. rhythmic

MC#: 12

Key: C

Learning Results: C-1

Language and Images

- C Students will demonstrate an understanding of how words and images communicate. Students will be able to
- 1 demonstrate an understanding of the relationship among perception, thought, and language.

13. What is the meaning of lines 17 and 18?
- A. The narrator became wealthy by selling paintings of daffodils.
 - B. The narrator did not realize what joy the daffodils could give him.
 - C. The narrator did not think much of the “show” of the daffodils.
 - D. The narrator was very impressed with their sparkling waves.

MC#: 13

Key: B

Learning Results: B-7

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 7 apply mature strategies to the reading and interpretation of lengthy adult-level fiction (e.g., satires, parodies, plays, poems, novels), using texts that are complex in terms of character, plot, theme, structure, and dialogue and sophisticated in style, point of view, and use of literary devices.

14. The rhyme scheme of this poem is

- A. AABBCC.
- B. ABABCC.
- C. ABCABC.
- D. ABBACC.

MC#: 14

Key: B

Learning Results: B-9

Literature and Culture

B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to

9 demonstrate an understanding of the defining features and structure of literary texts encountered at this level.

15. Explain the meaning of the last stanza. Include specific details from the poem to support your answer.

CR#: 15

Learning Results: B-7

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 7 apply mature strategies to the reading and interpretation of lengthy adult-level fiction (e.g., satires, parodies, plays, poems, novels), using texts that are complex in terms of character, plot, theme, structure, and dialogue and sophisticated in style, point of view, and use of literary devices.

I WANDERED LONELY AS A CLOUD
CONSTRUCTED-RESPONSE SCORING GUIDE

Score	Description
4	Response provides an insightful explanation of the last stanza (see training notes). The explanation includes specific supporting details from the poem.
3	Response provides an explanation of the last stanza. The explanation includes relevant supporting details that lack specificity and/or development.
2	Response provides a partial explanation of the last stanza. The explanation includes incomplete or partially correct supporting details from the poem.
1	Response provides a minimal or vague statement about the last stanza.
0	Response is totally incorrect or irrelevant.
Blank	No response.

Training Notes for Constructed-Response Item 15

Meaning of the last stanza: The sight of the daffodils remains with the narrator/poet. He thinks of them when he is at rest or pensive, and the memory of them brings him joy. Insight may be shown by a connection between the tone and content of the first line “Lonely as a cloud” and the tone and content of the last stanza, “my heart fills with pleasure.”

15. In the last stanza, William Wordsworth explains how seeing the daffodils just once often gave him pleasure ~~then~~ afterwards. He says that when he is in a gloomy or pensive mood, he remembers the daffodils and that fills his heart with pleasure. When he says "They flash upon that inward eye" he means that he has a glimpse of the daffodils in his memory. The words "And then my heart with pleasure fills, / And dances with the daffodils" refer to the effect the memory has on him; he feels glad when he remembers how the daffodils looked while dancing in the breeze. 4

15. The last stanza tells the reader about the memory of these daffodils. The joy that William Wordsworth feels when he thinks of such a beautiful sight is with him forever. Every time he thinks of what he saw it puts him in a better mood, so he often thinks of them when he is not in the best mood. William Wordsworth says that his heart fills with pleasure and dances with the daffodils in his mind whenever he thinks of them. So the last stanza is basically saying that this memory of the authors is what he uses when he is sad to get himself in a better mood. 4

15. The last stanza of the poem is suggesting that the daffodils impressed him so much that they wouldn't just fade out. He could think back to them while relaxing at his own at a time when he needed to feel joyful. This seems apparent to me because of the line "I gazed-and gazed-but little thought what wealth the show to me had brought". To me this line tells you how significant they actually are in his life.

15. When the speaker was daydreaming, or just in a pensive thoughtful mood he'd remember the daffodils. The flashback is a memorable one, that gives the speaker joy. It's peaceful and beautiful, full of happiness. The poem does this to the audience as well. Its own tone is pleasurable and uplifting. "They flash upon that inward eye, which is the bliss of solitude." His inward eye, is his brain or memory. This expresses his ecstasy at a point of his life such as this, a state of 'bliss'. He seems to also pine for solitude, or at least recognize that peace can be found there.

15. The last stanza of the poem says that when the narrator is relaxing he often recalls the daffodils. The thoughts of the daffodils make him very happy and fills his heart with pleasure. He can be in a bad mood and the flash of the daffodils comes back to him with bliss. 2

15. In the last stanza of the poem, Wordsworth is saying that he remembers the daffodils that he saw on that day, and sometimes when he is at home just lying around with nothing to do, he thinks of the daffodils and they bring him joy. 2

15. The person who wrote the poem was happy. The poem is all about her doing something happy or just about happy thoughts. 1

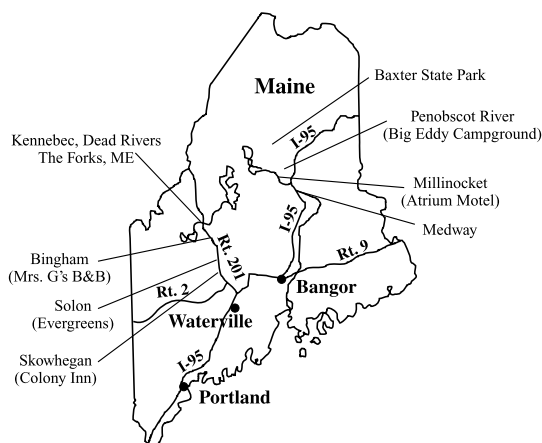
15. I think the Last stanza is talking about daydreaming. How he is lying on the couch thinking about daffodils. 1

DISCOVER WHITEWATER RAFTING

PENOBSCOT RIVER

The Finest Whitewater in New England

- Breathtaking scenery - Mt. Katahdin & Baxter State Park Region
- 1 & 2 day trips
- Dam controlled whitewater releases every day (May through October)
- No experience necessary, no minimum group size
- Class 4 River (Scale 1-6)
- Rapids range from class 3-5 (Scale 1-6). We paddle the lower section (class 3) in the morning, leaving the Upper Gorge (class 5) for the afternoon highlights
- Most technical whitewater in Maine
- Full lodging and riverside camping packages available
- **Meeting Location** - Big Eddy Campground (see map & directions) at 8:45 A.M. (regular trips). "Ultimate" Multiple Gorge meets at 10:15 A.M.
- **Minimum age** - 16 years (Upper Gorge), 10 years (lower section)
- **Price** - \$72 (weekdays), \$92 (Sundays), \$102 (Saturdays - May, June, Sept.); \$112 (Saturdays - July & August) - Group discounts!!!



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NORTH COUNTRY RIVERS

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DEAD RIVER

The most continuous whitewater in New England

- 15 miles of continuous whitewater
- Spectacular beauty in a wilderness setting
- Only 6 Big Water releases - May 4, 11, 26; June 1; Sept. 1; and Oct. 6
- May 4 and 11 are the Biggest releases of the year - 7000 cfs (Cubic Feet Per Second) HOLD ON!!!
- No experience necessary, no minimum group size
- Class 4 River (Scale 1-6)
- Rapids range from class 3-4+ (Scale 1-6)
- Full Lodging & Camping packages available
- **Meeting Location** - The Forks, Maine (see map & directions) meet at 9:45 A.M.
- **Minimum age** - 14 years
- **Price \$102 (All Dates) - Group Discounts**

Two Day Dead-Kennebec Trip

- Two days of great whitewater - Dead River one day, Kennebec on the other day!!!
- Riverside camping & lodging packages available (in addition)
- **Price \$134 (weekdays), \$164 (weekends)**

KENNEBEC RIVER

Rolling down the River

- Big waves - Big Whitewater - Big Fun!!!
- Maine's most popular whitewater river
- No experience necessary, no minimum group size
- 1 day trips (great for families, youth groups, everyone)
- Dam controlled white water release every day (April through October)
- Class 4 River (Scale 1-6)
- Rapids range from class 2-4 (Scale 1-6)
- Full Lodging & Camping packages available
- **Meeting Location** - The Forks, Maine (see map & directions) meet at 9:45 A.M.
- **Minimum age** - 10 years, younger children may join the trip at the half way point
- **Price** - \$68 (weekdays), \$78 (Sundays), \$88 (Saturdays) - Family, Youth & Group Discounts!!!

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16. According to the brochure, which would be the most convenient and economical white-water trip for two 21-year-old experienced rafters who would be traveling from eastern Canada?
- A. a Wednesday on the Penobscot River
 - B. a Sunday on the Dead River
 - C. a Sunday on the Kennebec River
 - D. a Saturday on the Penobscot River

MC#: 16

Key: A

Learning Results: D-5

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 5 analyze and synthesize the concepts and details in informational texts.

17. Which is a statement of opinion?
- A. "No experience necessary, no minimum group size"
 - B. "The most continuous whitewater in New England"
 - C. "Big waves – Big Whitewater – Big Fun!!!"
 - D. "... younger children may join the trip at the half way point"

MC#: 17

Key: C

Learning Results: D-2

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 2 distinguish between apparent fact and opinion in nonfiction texts.

18. According to the brochure, the most economical white-water trip for a Sunday in July would be
- A. on the Dead River.
 - B. on the Kennebec River.
 - C. on the Penobscot River.
 - D. the two-day Dead-Kennebec River trip.

MC#: 18

Key: B

Learning Results: D-5

Informational Texts

- D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to
- 5 analyze and synthesize the concepts and details in informational texts.

19. The **main** purpose of this brochure is to
- A. provide information about white-water rafting.
 - B. describe Maine's three major rivers.
 - C. seek support and protection for American rivers.
 - D. persuade people to take a white-water rafting trip.

MC#: 19

Key: D

Learning Results: C-8

Language and Images

- C Students will demonstrate an understanding of how words and images communicate. Students will be able to
- 8 identify propaganda techniques used by writers and speakers.

20. According to the brochure, which is the easiest white-water rafting trip? Explain your answer, using information from the brochure.

CR#: 20

Learning Results: D-5

Informational Texts

D Students will apply reading, listening, and viewing strategies to informational texts across all areas of curriculum. Students will be able to

5 analyze and synthesize the concepts and details in informational texts.

DISCOVER WHITEWATER RAFTING
CONSTRUCTED-RESPONSE SCORING GUIDE

Score	Description
4	Response correctly identifies the easiest white-water rafting trip (Kennebec River trip is most likely the easiest—see below). The response provides a full explanation for the choice, using relevant information from the brochure.
3	Response correctly identifies the easiest white-water rafting trip. The response provides an explanation for the choice, using information from the brochure that lacks some relevance or development.
2	Response correctly identifies the easiest white-water rafting trip. The response provides a partial explanation that includes limited, incomplete, or partially correct information from the brochure.
1	Response gives a minimal or vague statement about which trip is easiest.
0	Response is totally incorrect or irrelevant.
Blank	No response.

Training Notes for Constructed-Response Item 20

Most likely choice—Kennebec River is easiest:

- Most popular—more than expert rafters use it.
- No experience necessary
- Rapids range is 2–4, slightly less than others
- Minimum age 10—age for others is higher

A different choice is acceptable if student can justify it with relevant information from the brochure.

20.

4

The easiest white-water rafting trip is the Kennebec River trip. Its rapids range from class 2-4, while the rapids of the Penobscot River are class 3-5 and the rapids of the Dead River are class 3-4+. The minimum age of a rafter on the Kennebec River is 10 years, and younger children can join at the halfway point of the trip; the minimum age on the Dead River is 14 years, and 16 years on the Upper Gorge of the Penobscot River. While the brochure says that the Penobscot contains the most technical whitewater in Maine and that the Dead River contains the most continuous whitewater in New England, the Kennebec is advertised as Maine's most popular whitewater river. According to the brochure, the Kennebec River is fun—and easy to raft—for everyone.

20.

4

The easiest white-water rafting trip is on the Kennebec River. All three rivers are ranked Class 4, but the Kennebec River is the only one that has rapids as low as Class 2. The other rivers have only Class 3-5 and 3-4+ rapids. The Kennebec River is also the easiest because it has the lowest minimum age restriction. The other two Rivers have minimum ages of 16 and 14. The Kennebec allows children age 10 to do the whole trip and even younger kids can join the group at the half-way point. This suggests that the Kennebec is less dangerous and not as difficult.

20.

3

THE EASIEST WHITE WATER RAFTING TRIP ACCORDING TO THE BROCHURE WOULD BE THE KENNEBEC RIVER TRIP. PEICES OF INFORMATION SUCH AS, NO EXPERIENCE NECESSARY; ^{AND} GREAT FOR FAMILYS, YOUTH GROUPS, EVERYONE. ANOTHER PEICE OF INFORMATION WOULD BE THE MINIMUM AGE OF 10 AND THE FACT THAT YOUNGER CHILDREN CAN JOIN HALFWAY. THE OTHER TRIPS HAVE THINGS LIKE, THE MOST WHITE WATER IN MAINE, AND MINIMUM AGES OF 14 AND 16 YEARS.

20.

3

According to this brochure, the easiest white-water rafting trip would be on the Kennebec River. The Kennebec River is the most popular river in Maine, and it requires no experience to whitewater raft there. They have only one day trips, which is great for families. The minimum age is 10, and even younger children can meet at the halfway point. If the Kennebec River is allowing young children to whitewater raft, then it must be easy to do!

20. I think that the Kennebec River would be the easiest to go down. It has the smallest waves that range from 2-4. It is dam controlled for the longest time out of the three rivers. It also has one of the youngest minimum age requirements. 2

20. The easiest white-water rafting trip would have to be the Kennebec River. I think it's the easiest because it has a place for the younger kids to join in and the rapids range from 2-4 on a 1-6 scale. You don't have to be experienced and you can have as many people go as you want. 2

20. The Kennebec river is the easiest because of a few reasons, the age limit is low and families are who it's targeted towards. 1

20. Kennebec less white water and the minimum age is 10 so that means it is easier and younger children can join at half way. 1

The Ojibwa Corn Hero

When the youth Wunzh reached the proper age, his father built him a lodge in a remote place where he could fast undisturbed and find his guardian in life. It was spring of the year and, in the first days of his fast, Wunzh walked the woods each morning, musing on the first shoots of plants and flowers, coming alive in the warming earth.

2 He hoped this would store his mind with pleasant thoughts for his dreams each night. Often, on these strolls, he found himself wondering how these plants grew, some of them sweet like berries, others poisonous, yet others full of medicine. Perhaps, if he knew more about such things, he could help his people. Perhaps they might not have to rely on the luck of the hunt or the occasional fish caught from opaque waters.

As the days went by, Wunzh grew too weak for such wanderings and instead lay in his lodge, praying that he would dream of something that would help his people. In his increasing dizziness, he permitted himself the thought that while the Great Spirit had made all things, including the people, he could have made things a bit easier for them.

On the third day of his fast, as he lay in his lodge, he saw a figure descend from the sky—a figure richly dressed in yellow and green garments of many shades, with a great plume of golden feathers waving on its head. With dreamlike grace, it arrived in Wunzh's lodge.

"The Great Spirit sent me to you, my friend," said the figure. "He takes note that your prayers are unusual. You don't seem to want the glory of the warrior, but instead merely something for the good of your people." The visitor went on to explain that this was possible. The condition was that Wunzh wrestle with his visitor.

At first, Wunzh's heart sank. He was already weak from fasting. What hope did he have . . . ? But gathering his courage, he engaged the figure, and they wrestled until Wunzh felt utterly exhausted. Abruptly, the figure stopped, smiled, and said, "That's enough for now. You did well, I will come again to try you." He disappeared, ascending into the light of the sun.

The following day he came again, and once again challenged Wunzh who by now was even weaker. But it seemed that the weaker his body was, the greater his courage and determination. Again they wrestled, long and hard, and again the visitor broke it off, promising

to come again for the final trial. Wunzh collapsed in an exhaustion near death.

The next day, after the third and final trial had begun, the heavenly visitor stopped and declared himself beaten. He sat down next to the youth and told him the Great Spirit was pleased with his courage. Now he would receive the instructions he had prayed for.

"Tomorrow," the visitor said, "is your seventh day of fasting. Your father will come with some food for strength and I will come again and you will win. Afterward, you must strip my clothes from me, put me on the ground, and take away all the weeds. Then you must bury me there. Do not let weeds grow there, but come from time to time and see if I have returned. And then you will have your wish and be able to teach your people what you want them to know."

In the morning, Wunzh's father came with food, and the youth said he would wait until sundown to eat it. And when the visitor came again, Wunzh seized him with strength that amazed the youth, threw him down on the ground and stripped away his rich yellow and green clothes. Seeing that the figure was dead, he buried him as he had been told to, and returned to his father's lodge to eat.

In the days that followed, Wunzh would go off unannounced to the spot where he had buried his friend and kept the weeds away. Toward the end of summer, he came to the spot and found that his old lodge had disappeared. In its stead was a tall, graceful plant, with clusters of yellow on its side, long green leaves, and a graceful plume of gold nodding from the top.

"It is my friend," Wunzh said to himself, and suddenly knew his friend's name: Mondawmin. He ran to fetch his father and told him that this was what he had dreamed for in his fast. If the people cared for his friend the way Wunzh had been instructed, they would no longer have to rely only on the hunt or the waters. With that, he showed his father how to tear off the yellow clusters, as he had torn off the garments before, and he showed how to hold the ears to the fire to turn them brown. The whole family then gathered for a feast upon this newly grown presence in their lives, and expressed their lasting thanks to the spirit, the beautiful visitor, who had given it to them.

And so corn came into this world.

21. Wunzh's initial purpose at the remote lodge was to
- A. make his body stronger.
 - B. fast and meditate.
 - C. take care of the plants.
 - D. prepare the lodge for his tribe.

MC#: 21

Key: B

Learning Results: B-6

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 6 identify and analyze how complex elements of plot (e.g., setting, major events, problems, conflicts, resolutions) affect the overall quality of a work.

22. What does the reader learn about Wunzh in paragraph 2?
- A. He wants to help his people.
 - B. He is easily distracted.
 - C. He knows all about plants.
 - D. He is a skilled hunter.

MC#: 22

Key: A

Learning Results: B-2

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 2 identify the simple and complex actions and interactions involving main and subordinate characters in a work.

23. Why did the Great Spirit send the mysterious figure to Wunzh?

- A. He wanted to help Wunzh become a great warrior.
- B. He knew the figure was a dead relative of Wunzh's.
- C. He felt Wunzh's motives were honorable.
- D. He knew Wunzh was a good wrestler.

MC#: 23

Key: C

Learning Results: B-7

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 7 apply mature strategies to the reading and interpretation of lengthy adult-level fiction (e.g., satires, parodies, plays, poems, novels), using texts that are complex in terms of character, plot, theme, structure, and dialogue and sophisticated in style, point of view, and use of literary devices.

24. What was the purpose of the wrestling matches?
- A. to test the strength of Wunzh's beliefs
 - B. to show that Wunzh was physically strong
 - C. to destroy the evil spirit, Mondawmin
 - D. to take advantage of Wunzh's weakened state

MC#: 24

Key: A

Learning Results: B-6

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 6 identify and analyze how complex elements of plot (e.g., setting, major events, problems, conflicts, resolutions) affect the overall quality of a work.

25. Wunzh won the wrestling match mostly because of his
- A. previous preparation.
 - B. determination.
 - C. physical skill.
 - D. intelligence.

MC#: 25

Key: B

Learning Results: B-2

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 2 identify the simple and complex actions and interactions involving main and subordinate characters in a work.

26. Why did Wunzh have strength for the last wrestling match?
- A. He ate the food his father had brought.
 - B. He trained very hard for that match.
 - C. Special plants from the woods gave him strength.
 - D. The Great Spirit wanted him to win and gave him strength.

MC#: 26

Key: D

Learning Results: B-7

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 7 apply mature strategies to the reading and interpretation of lengthy adult-level fiction (e.g., satires, parodies, plays, poems, novels), using texts that are complex in terms of character, plot, theme, structure, and dialogue and sophisticated in style, point of view, and use of literary devices.

27. Which of the following is a basic underlying belief of this myth?
- A. It is always a good idea to be physically strong.
 - B. Individuals should think of themselves first.
 - C. Conquering nature is necessary for survival.
 - D. Pleasing the gods will result in granted wishes.

MC#: 27

Key: D

Learning Results: A-9

Process of Reading

- A Students will use the skills and strategies of the reading process to comprehend, interpret, evaluate, and appreciate what they have read. Students will be able to
- 9 identify the philosophical assumptions and basic beliefs underlying a particular text.

28. When Wunzh sees the plant, why does he say, "It is my friend"?
- A. It reminds him of one of his friends from the tribe.
 - B. He is rehearsing what he will tell his father.
 - C. He realizes it comes from the figure that appeared to him.
 - D. The various colors of the plant appeal to him.

MC#: 28

Key: C

Learning Results: B-7

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 7 apply mature strategies to the reading and interpretation of lengthy adult-level fiction (e.g., satires, parodies, plays, poems, novels), using texts that are complex in terms of character, plot, theme, structure, and dialogue and sophisticated in style, point of view, and use of literary devices.

29. Explain two things this myth reveals about the Ojibwa way of life. Include specific information from the myth to support your answer.

CR#: 29

Learning Results: A-10

Process of Reading

- A Students will use the skills and strategies of the reading process to comprehend, interpret, evaluate, and appreciate what they have read. Students will be able to
- 10 analyze how the cultural context of a literary work is evident in the text.

THE OJIBWA CORN HERO
CONSTRUCTED-RESPONSE SCORING GUIDE

Score	Description
4	Response correctly identifies and fully explains two things about the Ojibwa way of life that are revealed in this myth (see below). The explanation includes specific supporting information from the myth for each thing.
3	Response correctly identifies and explains two things about the Ojibwa way of life that are revealed in this myth. The explanation includes supportive information from the myth that lacks specificity or development.
2	Response provides a partial answer: correctly identifies and explains one thing about the Ojibwa way of life, or identifies and explains two things with limited, incomplete, or partially correct information from the myth.
1	Response provides a minimal or vague statement about what the myth reveals about the Ojibwa way of life.
0	Response is totally incorrect or irrelevant.
Blank	No response.

Training Notes for Constructed-Response Item 29

What is revealed about the Ojibwa way of life:

- At first the Ojibwa depended solely on hunting and fishing for food, but learned how to take care of plants the correct way. Support: paragraph 2 tells that they relied on the hunt and an occasional fish; next to last paragraph describes how Wunzh taught them the correct way to care for the corn plant.
- Fasting, meditation, and isolation were used to promote reflection and a search for maturity or adulthood. Details from the first paragraph are relevant, as are any details that mention how Wunzh changed, or how he matured.
- The Ojibwa believed in the Great Spirit—Wunzh was willing to follow his instructions even though he was tired and weak from fasting.

29. This myth reveals to the reader two things about the Ojibwa way of life. One is that they are a tribe that hunts fish and game for their meals. Proof of this is in paragraph two, when Wunzh is dreaming of other ways to feed his people in ways other than "the luck of the hunt or the occasional fish caught from the opaque waters." 4

Secondly we learn that the Ojibwa people also believe in a Great Spirit. Throughout the passage we read about the Great Spirit and can only assume that all Ojibwa people believe in it since the Sen does a visitor (paragraph four.) But it is in the last paragraph where we learn that the tribe believes in the spirit because they give thanks to it (as well as the visitor) while they are eating their corn.

29. This Myth reveals two things about the Ojibwa way of life: 4
their heavy reliance on corn and their highly religious society.

Before the Ojibwa had corn, they could never be sure where the next meal would come from. Its arrival meant more stability for their diet and a decreased dependency on the luck of the hunt in order to obtain food. It is a small wonder that the Ojibwa chose to deify corn in this myth.

This selection also reveals the Ojibwa to be very much a religion-oriented society. The myth introduces Wunzh's week-long fast as something that would automatically have to take place since he had reached "the proper age." This was indeed the case for an Ojibwa, for in their society religion was as important (as (or even the same thing as) sustenance.

29. Two things that reveal the Ojibwa way of life are:

3

When a young man is growing up his father takes him to a remote lodge to find his guardian in life. He would stay there for seven days without food from his father. After the seven days were up, the boy's father would come and get him and bring him home to eat.

Another thing is that the Ojibwa people had strong beliefs in spirits and stuff like that. They would rely on the spirits to help find food or at least tell them where to find food. The spirits were a big part of the Ojibwa's life.

29. The myth tells that at a certain age boys are sent away to a certain remote area to discover their "guardians" in life. In the first paragraph it says, "when the youth Wunzh reached the proper age, his father built him a lodge in a remote place where he could fast undisturbed and find his guardian in life." It also tells that the Ojibwa believe in a great spirit or a god like force. In paragraph five it says "The Great Spirit sent me to you, my friend." Some kind of figure was sent to the boy to help him do whatever he was at the lodge to do.

3

29. The Ojibwa believe in guardian spirits that everyone has and must locate through a vision.

2

The Ojibwa are very religious and serious about their beliefs, and show this through prayer to the Great Spirit.

29. They fasted and meditated, they knew how to fish and hunt but had little or no knowledge of plants and crops, since fishing and hunting is a gamble and might not come back with any food, growing crops is a more guaranteed way of getting food if the necessary precautions are taken.

2

29. The myth reveals that the Ojibwa are strong believers in the Great Spirit. The myth also reveals that the Ojibwa believe in mind over power.

1

29. They have have major beliefs of fasting and meditating to communicate with spirits.

1

**English Language Arts:
Reading/Writing Response Item 30
Item Information and Scoring Guide
Reference Sheet, Scoring Guides and
Training Notes, and Student Responses**

Item Information and Scoring Guide Reference Sheet

The following pages are designed to assist you in understanding how the Maine Educational Assessment (MEA) reading/writing response item is scored for both reading and writing. These pages contain the following information. (Refer to page C-52 for the text for the item.)

Reading Comprehension Scoring Information

- **CR#:** the constructed-response item position
- **Learning Results:** the content standard, followed by the performance indicator, that the item measured
- **Constructed-Response Scoring Guide:** the four-point description used to determine the score
- **Training Notes:** in-depth descriptions or particular information used to determine the score

Writing Scoring Information

- **Learning Results:** the content standards, followed by the performance indicators, that the item measured
- **Writing Scoring Guide:** the ten-point description used to determine the score, divided into two parts. Stylistic and Rhetorical Aspects of Writing (Topic Idea Development) are scored on a six-point scale, and Standard English Conventions are scored on a four-point scale.
- **Student Responses:**
 - one sample of student work for each score point value (6, 5, 4, 3, 2, 1), scored for Topic Idea Development
 - one sample of student work for each score point value (4, 3, 2, 1), scored for Standard English Conventions
 - one exemplar of student work that received the highest possible score points for both Topic Idea Development (6 points) and Standard English Conventions (4 points)

NOTE: The reading/writing response item is scored twice, once for reading comprehension and once for the quality of the student's writing.

Reading/Writing Response Item with Learning Results, Reading Scoring Guide, and Reading Training Notes

30. The title of this myth is “The Ojibwa Corn Hero.” Using specific information from the myth, explain why Wunzh deserves to be considered a hero.

CR#: 30

Learning Results: B-2

Literature and Culture

- B Students will use reading, listening, and viewing strategies to experience, understand, and appreciate literature and culture. Students will be able to
- 2 identify the simple and complex actions and interactions involving main and subordinate characters in a work.

THE OJIBWA CORN HERO CONSTRUCTED-RESPONSE SCORING GUIDE

Score	Description
4	Response provides an in-depth explanation of why Wunzh deserves to be considered a hero (see below). Some knowledge of the characteristics or conditions of a hero is demonstrated (journey, struggle, etc.).* The explanation includes specific, relevant information from the myth.
3	Response provides an explanation of why Wunzh deserves to be considered a hero. The explanation includes relevant information that lacks some specificity or development.
2	Response provides a partial explanation of why Wunzh deserves to be considered a hero, with limited, incomplete, or partially correct information from the myth included.
1	Response provides a minimal or vague statement about Wunzh or heroes.
0	Response is totally incorrect or irrelevant.
Blank	No response.

*It is **not** necessary to label characteristics as “classic” heroic characteristics.

Note: Constructed-response item 30 was scored for effectiveness of writing and reading comprehension.

Training Notes for Constructed-Response Item 30

Some reasons why Wunzh can be considered a hero:

- He spent a period of time in a spiritual journey.
- He had a confrontation with the gods.
- He did not seek glory for himself.
- His intent was to help his people.
- He showed courage and perseverance despite his weakness.
- He was involved in a struggle.
- He triumphed in the end (he was tested and passed the test).
- His actions benefited his people.
- A long-lasting lesson or behavior was created (if people cared for corn, they would reap the benefits).

30. The title of this myth, "The Ojibwa Corn Hero" indicates that the protagonist, Wunzh, is a hero. To validate the claim that he is a hero, one must define what a "hero" is. A hero is someone who can be looked up to, a role model. They achieve things many people are not able to achieve. They help people when help is needed. These traits are all possessed by Wunzh, making him a hero.

Wunzh is a potential role model because of his beliefs. Wunzh believes that he can achieve what he puts his mind to, as he did in defeating Mondaamin. He showed great strength both physically and spiritually, great virtues in the Ojibwa culture. These virtues are admirable and make Wunzh a role model, and a hero.

Wunzh also uses his determination to achieve things many people could not. After fasting for seven days he mustered up the courage and strength to defeat Mondaamin. A normal person would be too weak and exhausted after eating no food for a week that they could not walk, let alone wrestle. Wunzh's achievements make him a hero.

The third trait making Wunzh a hero is his desire to help his people. When walking through the woods he imagines ways the plants could help his people. This desire is so strong the Great Spirit sends Mondaamin to test its truthfulness, and eventually reward his desire with the gift of corn. Because his beliefs and desire to help others, Wunzh is a hero.

Wunz is regarded as a role model by his people. He achieves extraordinary things by determination. His desire to help his people is so strong the Great Spirit gives them Corn so they do not starve. In every way, Wunz is a hero to his people.

30. Wunzh, the seemingly normal Ojibwa young boy did not know when he went to fast, alone in his cabin, that he would do something great for his people. Wunzh's unselfishness and determination branded him as hero. Although Wunzh did not fight evil, or save the day he still retains many basic qualities of a hero. Wunzh showed courage, determination, and put others before himself.

In his weak and odd situation Wunzh proceeded to fight this messenger of the great spirit as he had wished. Wunzh knew he wouldn't win and he didn't know the legitimacy of his opponent. He just attacked. To prove himself he fought with what little fight he had left in his body. This shows immense courage. To wrestle this meta-human figure with no hope of winning shows no fear. In fact, this great spirit came back four times, and he still fought. Wunzh kept going for the greater good. The determination in this young boy equals that of a hero.

Wunzh does all of these life threatening things for his one wish. This wish though, is for all his people. He fights for the common good, which exemplifies what it means to be a hero. Firefighters do this, Superman does this, and Wunzh does this. For this Wunzh deserves to be considered a hero.

These three qualities, courage, determination, and self sacrifice are all qualities of the greatest of heroes. Wunzh has these, as described in the story, and because of this he is a hero. In every way possible Wunzh not only deserves to be a hero but IS one.

30. Wunzh is a hero to his people and tribe because when he is sent to fast, he doesn't strive to be a leader of war or the best of the hunter's. He strives to find ways to help his people exist in life because the hunt is failing and the rivers are failing. As a result of his fast he prays to find a way to help his people. He finds it as The Great spirit sends "a friend" to help him achieve this. And he does. His father rejoices as his son teaches him how to remove this food from Wunzh's friend. His people are saved. Wunzh doesn't feel glorious, he is only happy that his people can live on.

30.

3

The story "Ojibwa Corn Hero" is a very neat story. Wunzh the boy is considered a hero at the end of the story because of his great courage. While he is fasting he becomes very weak. He prays to the Gods that someone will find a way to help his people. Little did he know that someone would be him. The Gods sent a man to wrestle him. Wunzh knew the Gods sent him and wanted to please them. Though he was very weak he had the courage to stand up for two days with no food in him. But on the third day he eat and concored the man. This shows strength, wisdom and Courage of Wunzh. He then followed each step the man told him to do and a plant called corn grew and he was able to help his people. And that is why he deserves to be called a hero.

30. Wunzh should be a hero because he helped make getting food easier and display courage in getting his wish by wrestling with something while he is physically weak, because of fasting for so many days to find his guardian. This shows great dedication to ones people to go through what Wunzh did. 2

30. Wunzh deserves to become a hero in this story because he over came his "Fast" And defeated the god. Which in return gave him Food to Feed his villiage which he wisled for in the first place So therefore he should be a hero because he saved alot of lives by defeating the god. 2

30. Wunzh deserves to be a hero because he got the new plant to grow so they did not have to worry about the hunt or the sea. 1

30. he deserves to be considered to be a hero because he kept his tribe fed when they no longer had to rely on only the hunt and the river. 1

Reading/Writing Response Item with Learning Results and Writing Scoring Guide

30. The title of this myth is "The Ojibwa Corn Hero." Using specific information from the myth, explain why Wunzh deserves to be considered a hero.

Reading/Writing Response Item

Learning Results: F-1, G-2, G-3

Standard English Conventions

- F Students will write and speak correctly, using conventions of standard written and spoken English. Students will be able to
- 1 edit written work for Standard English spelling and usage, evidenced by pieces that show and contain
 - no significant errors in the use of pronouns, nouns, and adjectival and adverbial forms.
 - coordinating and subordinating conjunctions.
 - no significant errors in the spelling of frequently used words and the correct use of commonly confused terms.
 - no significant errors in the common conventions of capitalization and ending punctuation marks and common uses of the comma.
 - few significant errors in the spelling of commonly misspelled and rare words, the less common capitalization conventions, the colon, semicolon, hyphen, dash, apostrophe, quotation marks, italics, marginal notes, and footnotes.

Stylistic and Rhetorical Aspects of Writing and Speaking

- G Students will use stylistic and rhetorical aspects of writing and speaking to explore ideas, to present lines of thought, to represent and reflect on human experience, and to communicate feelings, knowledge, and opinions. Students will be able to
- 2 write pieces and deliver oral presentations that effectively use descriptive language to clarify, enhance, and develop ideas.
- G Students will use stylistic and rhetorical aspects of writing and speaking to explore ideas, to present lines of thought, to represent and reflect on human experience, and to communicate feelings, knowledge, and opinions. Students will be able to
- 3 write pieces and deliver oral presentations that include a variety of sentence structures and lengths.

Stylistic and Rhetorical Aspects of Writing Topic Idea Development					
1	2	3	4	5	6
<ul style="list-style-type: none">Little topic development and/or organization, few detailsPossible evidence of voiceSimplistic language (wording and sentence structures)	<ul style="list-style-type: none">Limited topic development, focus, and/or detailsEvidence of voiceLimited variety in language used (wording and sentence structures)	<ul style="list-style-type: none">Moderate topic development, focus, and detailsSome voiceSome variety in language used (wording and sentence structures)	<ul style="list-style-type: none">Well developed with control and relevant detailsConsistent voiceVariety in language used (wording and sentence structures)	<ul style="list-style-type: none">Fully developed with strong detailsSustained voice and/or tone with emerging styleEffective use of language	<ul style="list-style-type: none">Topic and details richly developedDistinctive voice, tone, and styleRich use of language
Topic Development	The overall effect of the response				
Organization	The degree to which the response is: <ul style="list-style-type: none">FocusedClearly and logically orderedClarified by paragraphs				
Details	The degree to which the response includes examples that develop the main points				
Language/Style	The degree to which manipulation of language, including vocabulary, word choice, word combination, and sentence variety is effective				
Standard English Conventions					
1	2	3	4		
<ul style="list-style-type: none">Errors seriously interfere with communication and/orLittle control of sentence structure, grammar and usage, and mechanics in first-draft writing	<ul style="list-style-type: none">Errors interfere somewhat with communication and/orFew or no errors in simplistic or limited text in first-draft writing	<ul style="list-style-type: none">Errors do not interfere with communication and/orFew errors relative to length of essay or complexity of sentence structure, grammar and usage, and mechanics in first-draft writing	<ul style="list-style-type: none">Control of a variety of sentence structures, grammar and usage, and mechanicsLength and complexity of essay provide opportunity for student to show control of Standard English conventions in first-draft writing		
Sentences	The degree to which the response includes sentences that are correct in structure				
Grammar and Usage	The degree to which the response demonstrates correct <ul style="list-style-type: none">Use of standard grammatical rules of EnglishWord usage and vocabulary				
Mechanics	The degree to which the response demonstrates correct <ul style="list-style-type: none">PunctuationCapitalizationSpelling				

30. Heroes evolve in a world only when their actions and contributions 6 are considered invaluable. Their actions deserve the degree of appreciation and the results of their being can be felt for generations to come. In this myth, titled "The Ojibwa Corn Hero," it is only proper to give Wunzh his deserved reverence as a hero. The noble actions of Wunzh not only saved the tribe from a difficult life struggling through famine, but have valuable effects on life today.

This humble warrior of mind assisted his people in a way no soldier ever could. Growing from a curious child to a man wishing to contribute to the ease of his tribe's life, Wunzh adamantly prayed to the spirits for a gift of luxury—a gift which would enable the tribe to settle down and live a more permanent life in which they could rely on their surroundings. Up until this point, the Ojibwas were harmonious with nature yet had no dependable source of food. To feed themselves, people resorted to inconstant hunting and fishing, as well as seasonal berry gathering.

Through his courageous prayers, Wunzh was able to materially alter the life of his tribe in a most auspicious way. His honorable prayers were noticed by the Great Spirit who sent a figure to Wunzh in order to test his commitment to the cause. A fatigued Wunzh overcame the difficult obstacle placed before him by wrestling and defeating the figure. In adherence to the instructions he was given, Wunzh buried the figure and from the ground, soon grew a beautiful new crop—corn.

Wunzh's perseverance was rewarded by his God in the wonderful gift of corn. This crop he shared with his tribe and thus ended the tribe's lifelong struggle with nature to find food. The miraculous

vegetable allowed the tribe to achieve a life of continuity and reliability. The harvest would easily feed the tribe and the stability of life created from Wunzh's actions truly earn him the position of hero. Wunzh's accomplishments likely saved the tribe from starvation and today the effects of his life are still felt each time one eats the golden, healthy treat. Wunzh is undoubtedly a great hero of our times.

There have been many great people throughout the history of this world. There have been those who died for their country, or who have saved lives. There are people that get up every day and do what they know is just and good. There is a word for these people. That word is "hero". Every hero has certain traits. The most important are selflessness and courage. Wunzh, from "The Ojibwa Corn Hero", possessed both of these.

Most people put in Wunzh's position would have begged for food or wished themselves out of the place. The Great Spirit recognized Wunzh's selflessness. Mondawmin said, "He takes note that your prayers are unusual. You don't seem to want the glory of the warrior, but instead merely something for the good of your people." His intentions were so good that he was granted his wish that things could be made easier for his people.

Wunzh was extremely courageous throughout the myth. When Mondawmin first came to speak to him, Wunzh was already weak from fasting. Mondawmin then challenged him to a wrestling match. Wunzh felt discouraged at first, but not for long. He wrestled Mondawmin until he "felt utterly exhausted." The next day, after being further weakened by the fast, he built up his courage and determination and wrestled the messenger again. On the next day, Wunzh killed Mondawmin and received his reward from the Great Spirit. Courage and determination can go a long way.

Only a certain person can be called a hero. It's a great name to bear, though, and Wunzh demonstrated ^{wisdom} with every test he was given. Wunzh earned the name of the Ojibwa Corn Hero.

30.

4

The title of this myth, "The Ojibwa Corn Hero," signifies that the main character, Wunzh, was a hero. The primary reason that this assumption is valid is clearly indicated in the second paragraph. Unlike many other tribe members who fast and meditate for their own selfish tendencies, Wunzh was looking to help his people, not himself.

As he continued to become weaker, Wunzh remained honorable and continued to pray for his people. When he was visited by the stranger, he sacrificed his own well being to wrestle this unknown visitor. Although he was becoming increasingly weaker, Wunzh continued to wrestle and this showed the Great Spirit his courage and determination.

True heroes are those that put others before themselves without a thought, and in this myth, Wunzh did just that. He sacrificed his own well being to stay true to his cause — the Ojibwa people. Wunzh followed the instructions that the Great Spirit gave to him, and proved to everyone his strength and whole-heartedness. This clearly depicts Wunzh as a hero in "The Ojibwa Corn Hero."

30.

3

After reading this story, it was clear to me that Wunzh deserves to be considered a hero. When alone at his lodge, Wunzh wanders through the woods, wondering how plants grew and how they were so different from each other. He wanted to know more about them in hopes of helping his people. Wunzh is not thinking about helping himself, but on helping his tribe. When the visitor shows up at Wunzh's lodge, he tells Wunzh that his prayers were possible because he is not selfish. The condition was that Wunzh wrestle with his visitor. As weak and exhausted as Wunzh was, he decided to wrestle the visitor for his people. Wunzh wrestles him four times and on the fourth time, Wunzh defeats him, hence getting corn for his people. I think Wunzh deserves to be considered a hero because he was not selfish and he wanted to help his people.

30. I believe that Wunzih deserves to be a hero because he did not want to be the warrior hero he was just interested in helping his people. He was looking to find more information about food and berries that could be poisonous and bring this information back to his people. Instead of this he was met by a friend who helped him through his fast. His friend was yellow and green which in the end turns into a corn stalk. That is what saves Wunzih's people for it is not poisonous nor is it bad for them. 2

30. I think Wunzih is the hero because he never gave up he just kept trying to beat his friend. Then when his father brought him food he ate it and then he beat his friend and then buried him and I think that was a very respecting thing to do. 1

30. When the typical American hears the word 'hero',⁴ images of Superman and Batman come to mind. However, there is a different type of super hero that some of us know. This hero is modest, selfless, and ^{doesn't} always rely on physical strength. Wunzh, the young Ojibwa boy, is a ^{true} hero in this sense.

Wunzh's motives were not driven by public recognition, girls tied up on train tracks, or even revenge. Wunzh was a hero because his selfless thoughts brought corn and sustenance to his people. When he went to his isolated cabin, Wunzh was not dreaming of becoming a great warrior. Instead, he wanted to help and benefit his tribe.

Wunzh's dream was realized when a mysterious creature descended from the sky and challenged him to a wrestling match. Even though Wunzh was weak, feeble, and delirious with hunger, he mustered up enough emotional strength and bravery to take on the powerful spirit. After fighting this apparition three times, the Great Spirit decides that Wunzh truly is a hero, and grants his people the eternal gift of food.

While Wunzh is not the typical idealized hero, he still displays heroic traits. His modesty, selflessness, and courage earned his tribe the prize of corn. It is for this reason that Wunzh should be praised as a worthy and true hero.

30.

3

The name of this story is "The Ojibwa corn Hero" because Wunzh is a hero. He is a hero in the ways of his determination, good motives, and strength to help his people rather than himself.

Like all heroes throughout history they're only wish is to help others. Never does a true hero want something for themselves. As Wunzh was lying in his lodge almost dying from starvation, he did not pray to the Great Spirit to give him food so he would not starve. He prayed to the Great Spirit to give him dreams of how to help his tribe live easier. And as he is weak from not eating he finds the strength within him, extraordinary strength to wrestle this obstacle that the Great Spirit has presented him with.

And with all his determination and good-will he is granted his wish. He provides for his tribe, saving them from starvation in the future. And protecting the ones yet to be born.

I'll admit he's no Superman, yet maybe he was to his tribe just an ear of corn rather than laser vision.

30.

2

Wunzh did not want to be an warrior but be an hero who helped his people with food and water. He prayed every night and day to get help. Wunzh wanted an easier way to get to the food and water, and show his people how to do it.

Every time when the spirit came Wunzh had to wrestle with the spirit. No matter how weak he was getting, his courage grew stronger every time. That proved to the Great Spirit that he is willing to help his people no matter and show them easier ways of life.

Once the corn came, his tribe no longer needed to work so hard for the resources. "If the people cared for his friend the way Wunzh had been instructed they would no longer have to rely on the hunt or the waters".

30.

1

Wunzh was the first to discover corn. His friend Mondawmin, who was a spirit sent by The Great Spirit. He was yellow skinned and wore green clothing. When Mondawmin told Wunzh to bury him after stripping him of his green clothes. Mondawmin is supposed to represent corn and the way he tells Wunzh to bury him, and to come back once in a while, he is telling him how to plant corn.

30. A hero is normally defined as a person who 6 4
makes a sacrifice for his social group, be it a country
or a tribe. This sacrifice is always voluntary and often includes
the death of the hero. Was Wunzh a hero?

First, let's look at the sacrifice Wunzh made in the story.
Most would say that his great sacrifice was his seven-day
fast in his lodge. Under normal conditions, this makes a
certain amount of sense. After all, Wunzh felt terrible through his
fast and the story states that he came close to death. However,
the story also states that it was customary for a boy of
Wunzh's age to fast, just as Wunzh did. Following customs
does not make one a hero, he was simply doing what the
Ojibwa expected of him.

So, then, were the fights with Moundamin his great sacrifice? They
were serious and difficult, to be sure. But Wunzh was a very
religious boy - it wasn't in his nature to disagree with one he
thought was a God. His battles with the corn god were motivated
by fear of divine retribution, not heroism.

Let's forget about the sacrifice for a moment and focus on the
gift of corn that Wunzh acquired for the village. This was certainly
a tremendous boon to the village, but unfortunately Wunzh wasn't
really responsible for it. Moundamin told him precisely what needed
to be done, and Wunzh simply followed directions. There was
nothing he needed to figure out on his own, there was no test of
his intelligence or his dedication.

Wunzh made no great sacrifice, and though he did bring a
gift to the Ojibwa, he simply delivered it from someone else. Wunzh was
no hero.

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Sources of the exercises selected for this test include: Maine State Advisory Committees, Measured Progress, and previous Maine state testing programs.